

# REHEARSAL.

1. Why the *Rehearsal* pursues the Argument of Government.
2. The *Observer* Argues, That *Priority of Possession* gives a *Right* among *Subjects*, because it is so among *Princes*.  
The Law of God, or Nature, or the Laws of the Country are no Judge, only a Rule among *Princes*.  
*Princes* are not Judges of one another. They Declare not War against Each others *Persons*.
3. They *Revile* not Each other. The Barbarous Licence taken by *Observer*, &c. in this Point.
4. They *Revile* the *Holy Scriptures* too. And the Laws of the Land.
5. And falsely Charge upon the *Rehearsal*, That he makes all *Dominion* to be Founded in *Conquest*.
6. They would have the *Bible*, and all *Antiquity* laid aside; And Propose the present *Act of Settlement* as the only Rule of our *Constitution*.  
This a *Reflection* upon the *Act*. The *Act* makes against them. It Establishes *Hereditary Monarchy*. Ther are *Limitations* in it, but no *Coercion*. Which overthrows all the *WHIGG* Principles.

WEDNESDAY, October 9. 1706.

(1.) *Country-Man*. I Have heard it said, *Master*, That you have Pursu'd this Subject of Government Sufficiently. That you have Deduc'd it from the *Beginning*: And Prov'd it Un-deniably both from *Scripture*, *Reason*, and the Standing *Laws* of *England*. That all now said against you is poor *Cavil*, which any body can Answer, And therefore that it is no longer worth your while.

*Rehearsal*. When a *Doctrin* is laid down and fully Prov'd, Men of *Sense* see through it, and all its *Consequences*. But ther are others who may be Confounded with an *Argument*, so that they Cannot Answer it; yet are not Convinc'd. but have *Doubts* and *Objections*, which they may think sway as much on the other side. On these therefore will they Hang, till they are Answer'd. And therefore it is fit and necessary to Answer them. And when they are Answer'd to Satisfaction, the *Doctrin* appears the *Clearer*, and such *Converts* become *Sincere*. And more of our *Enemies* are *Slain* (that is, more *Whiggs* Converted) in this Pursuit of Answering their *Objections*, than in the *Battle of Fighting* out the *Argument*.

And my *Design* being not to *Confound* but to *Convince*, Men of *Greater Sense* will have *Patience* with me, while they see me *Perfecting* my *Cure*, and *Adapting* my *Medicins* to the *Constitution* of the *Patient*.

Therefore you may go on, and put what further *Objections* the *Observer* and we were upon last, of the 2d Instant, Vol. 5. N. 57. makes against what I had said.

(2.) *Country-m*. Against your *Position*, That *Priority of Possession* is not a *Right* among *Subjects*, but only among *Princes*, who are

upon the *Level*, and no Judge between them, he *Objects* first Matter of *Fact*, of Q. Elizabeth taking Possession of *Virginia*, whereas, he says, There were several *Princes* who had *Priority of Title* to those *Lands*, and stood on the same *Level* with her. But then he goes to the *Reason* of the thing, and says, Is there no JUDGE among PRINCES? Among CHRISTIAN PRINCES, the LAWS of GOD and the COUNTRY are JUDGES; Among HEATHEN PRINCES, the LAW of NATURE; And themselves are JUDGES of one anothers Actions. Else the CONFEDERACY is Founded on a wrong BASIS.

*Rehears*. As to his first, of Q. Elizabeth taking Possession of *Virginia*, it is out of our Subject, I take not upon me to be Judge among *Princes*. If they do *Injustice* to one another, God is the Judge. And He will Reward them. But this is flying from the *Question*, which was only concerning *Right* among *Subjects*.

And as to his saying, That the Law of God or of the Country, or the Law of Nature are the Judges, I have Answer'd that fully in my Last, wherein I shew'd, That Law was not a Judge, but only a Rule, by which Judges ought to go. And if they Transgress against the Law, we may Appeal to an Higher Judge, and so on till we come to the Highest, where we must Acquiesce. But that ther is no Appeal to the Law in any Case.

And as to his saying, That *Princes* themselves are Judges of one anothers Actions; How are they Judges? Do's one Prince pretend to Summon another Prince before him, to give an Account of his Actions, and to pass Sentence upon him? No. But after Representation of the Wrong done by any Prince to another Sovereign Prince, who is none of his Subject, the only

only Issue is War, if Reparation be not made. Which shews, That there is no Judge among Princes. And in their Declarations of War against one another, they Preserve the Dignity and Independency of their Characters, and give Commission to their Subjects to Destroy and make Plunder of the Subjects of such a Prince, but not the Prince himself. Which shews, That by Distressing him, they only mean to bring him to Reason, but pretend not any Authority over him. As the Emperor now nor any other of the Confederates Pretend any Authority over the French King, but own him a Free and Independent Monarch.

(3.) And Princes even when at War, do not Revile or give Ill Names to one another. It would be a Prostitution of their own Character. Far less ought other Men to make Bold with the Persons of Princes, and Treat them in such Vile manner as the Observer and other Republicans have done, not sparing the Emperor himself, when in Alliance with us. This Argues such Men Brutal. And proceeds from their In-nate Hatred to Monarchy, and to all Kings or Queens. Whom they Treat not with so much Regard as St. Michael did the Devil. But they Despise Dominion, and speak Evil of Dignities, things which they know not. But what they know Naturally as Brute Beasts, in those things they Corrupt themselves.

(4.) Country-m. The Observer says, That Christian Princes have the Law of God, and of the Country for their Judge, he should have said their Rule. But when you Quote the Holy Scriptures against him, he calls it *Persecuting*, and going to the Devil for Help. And he cannot Deny that the standing Law of England Bars all Coercion upon the Crown, or upon the Persons of our Kings or Queens. Yet he will still be Arguing, and still Appeals to what makes Directly against him!

(5.) But he says, That you make all Dominion to be founded in Conquest. And Runs Divisions upon that.

Rehears. He cannot Understand not, or will not Understand. I never said any such thing. But on the contrary, That Conquest gives no Title. If Conquest continues so long that all the Right Heirs are Dead or not Known, the Possessor has the Right, not by his or his Predecessors Conquest, but by the Removal of them who had a Better Right than the Conqueror. As the Possessor of any thing, of an Estate, an House, Horse, or whatever else, has certainly a Right to it, if there is none in the World has any better Right to it, that is, there is none in the World has any Right to it at all but himself; And then surely he has the whole Right to it. Or else there is no Right upon Earth.

(6.) Country-m. But Master, he would have us lay aside our Bibles, and all Antiquity, in searching after our Constitution; And bids his Country-Men look only into the Present Acts of Settlement, and take that for our Constitution.

Rehears. This is a Gross Reflection upon our Act of Settlement, as if it were not Agreeable to our former Constitution and our Laws, or to the Law of God. Why else are we forbid to look into these? I suppose the Observer will say, it is only to save Pains, and for Brevity sake!

But let us look into the Act of Settlement, and see what we can find there for the Observer's Purpose. There we find Hereditary Monarchy, which is the Aversion of the Observer. And no more by Election of the People, which is his Delight. And the Entail of the Crown to the nearest Protestant Heir of the Royal Family of the Stuarts, against whom he has vow'd perpetual War. What is there in all this for his Consolation?

Country-m. There is Limitations, Limitations! That Pleases him. To have the CROWN Limited. Then he hopes to come in for some of the Forfeitures in time.

Rehears. But are there any Forfeitures upon the Crown in that Act? And who shall Exact these Forfeitures? Is there any Clause for Coercion, if any of the after Heirs should Exceed these Limitations? And in whose Hands is that Coercion Plac'd?

If none of these things are in that Act, then our Laws against Coercion stand as they are. And whoever should take Arms against any of these Heirs, upon whatever Pretence of Limitations, would be Adjudg'd a Traitor. And the Observer might then Perhaps have his Commutative Petition Granted, which was once so Tyrannically Refus'd. And when he had less to Answer for then he has now.

So that he is Hedg'd in by this Act of Settlement as much as Ever. And all his Principles Ruin'd.

Country-m. If he had had the Penning of that Act, he would have had a Coercion for every Limitation.

Rehears. But he cannot get a Parliament to do so Foolish a thing. A King under Coercion, is a King and no King. It is a Contradiction in Government. And here is the Grievance of the Whiggs, without Coercion all their other Principles signify nothing. And till they get an Act of Parliament for Coercion, they Fight against the Law and Constitution of England, as much as against the Law of God. And cannot open their Mouth, without Treason, against God and the King.

#### ADVERTISEMENT S.

THE Establishment of the Church, the Preservation of the State.

AN Answer to some Queries, concerning Schism, Toleration, &c. In a Letter to a Friend.

The Principles of the Dissenters concerning Toleration and Occasional Conformity.

The Reasonableness of a Toleration Enquired into, purely on Church Principles in several Letters.

A Warning for the Church of England.

Two Sticks made one, Or, The Devil upon Dun.